

The Liberalist

A KNIGHT OF BETHLEHEM

There was a Knight of Bethlehem whose wealth was tears and sorrows;
His Men-at-arms were little lambs, His Trumpeters were sparrows;
His castle was a wooden cross, whereon He hung so high;
His helmett was a crown of thorns, whose crest did touch the sky.

—Henry Neville Maughan.

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The Peoples Church

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THE LIBERALIST

Preston Bradley Editor

Grace Thayer Bradley Associate Editor

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A CHRISTMAS GREETING

Once again the turning of the wheel of time has brought us to the Yuletide. In our busy lives it has come upon us so imperceptibly and quickly it hardly seems possible that the happiest season of the entire year is here. Yet how glad we are when we realize the entire mood and tempo of our lives will reflect the glory of the Christmas spirit. We will have a momentary glance of the miracle-making power of love, goodwill and peace. We will see what love could do if we would only give it a year-long opportunity. People will be a little more kind, more thoughtful of others and less self-centered. Justice will be sweetened with mercy. Forgiveness will be a little easier and more general. Little children will respond in childhood ways. As we pass along the crowded streets the jingle of the bell of

the street-corner Salvation Army Santa Claus will awaken memories and dreams. Many of us will suddenly become conscience-stricken. Yes, in a hundred ways, we will be reminded of the power of love. For love is the one word which belongs to the Christmas spirit. What that attribute could do for this torn and twisted world! What will Christmas be like to the little children of Spain and China and thousands of others? It is almost unbearable to think of a world without Christmas and every Christmas does something for the world no matter how quickly the world forgets.

Yes, it's Christmas again! But Christmas is nowhere unless it is first in our own hearts. We must know peace and goodwill there first of all. Then we are able to reflect its beauty and truth.

CHRISTMAS SERVICES

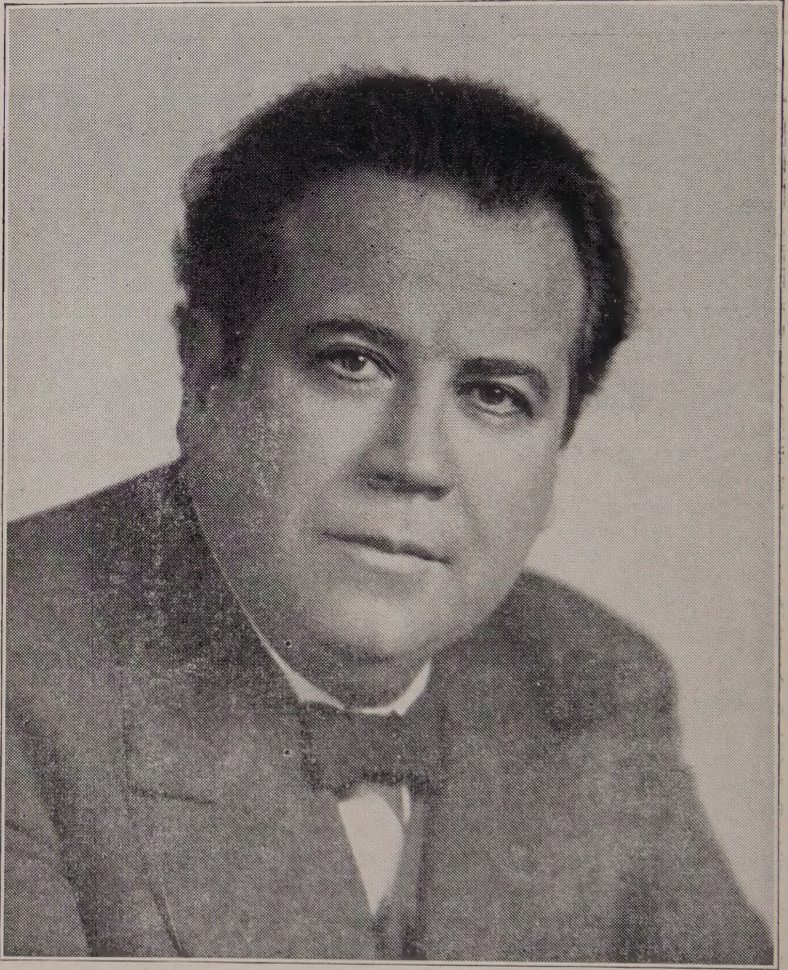
The Church is planning a very beautiful and inspiring Christmas season. The activities will begin on Christmas Sunday (Dec. 19th). Dr. Bradley will speak that morning on an appropriate subject and in the evening will be held our Annual Christmas Candle-light service with the play presented by the Uptown Players of the Church. The play this year will be "Dust of The Road"—an entirely new treatment of the Christmas motif. The play and

the entire candle-light service will be repeated on Monday evening Dec. 20th at 8 o'clock.

On Tuesday evening Dec. 21st our Church School will hold the Annual Children's Christmas party in Channing Hall.

On Wednesday evening Dec. 22 at 8 o'clock in the Church Auditorium Dr. Bradley will review the new book of Lloyd C. Douglas—"Home For Christmas."

Thursday afternoon Dec. 23rd our Woman's Club will assemble



Dr. Preston Bradley

and pack our Christmas Baskets for the needy.

On Christmas morning, Saturday Dec. 25th at 11 o'clock will be held our Annual Christmas Day Service lasting one hour only. This entire service will be broadcast by WJJD.

The choir is planning beautiful Christmas music for all of the services.

A very hearty invitation is "extended to all members, friends and radio listeners to attend as many of the services as possible and to assist by their donations and offerings that our Church might have this year its best Christmas because it is helping others.

Our ears must first be attuned to the divine melody of angel choirs and celestial voices. We must not be so absorbed in the thought of early Shepherds that we lose sight of modern workers. A Bethlehem star in a Judean sky must not blot out a star of hope in an unemployed American's heart. By worshipping a past we must not ignore a present.

The man of Nazareth would not like that. We must apply the Christmas truth to our modern world. It is not enough to sentimentalize we must agonize over wrong, unfairness and injustice. The true Christmas spirit is in eternal conflict with hate and selfishness.

To every member of our Church, to every listener to our broadcasts, to every reader of these lines, to every friend to all mankind we are grateful for the opportunity they have given us to help serve humanity. By your offerings, your attendance at services, your radio letters, your helpful co-operation, we are unspeakably grateful. Our deepest and most ardent wish is that there may come back to you in manifold blessings and happiness the joy which you have brought to us. May the year ahead be a year of achievement for us all. May you and your loved ones have a year of increased happiness and may your highest dreams all come true.

Your friends,
Grace and Preston Bradley

BOOK LECTURES

The book lectures for November were received by large and appreciative audiences. Dr. Bradley opened this season's lectureship with the book: "And So-Victoria," by Vaughn Wilkins. 1585 people attended. He will lecture every Wednesday evening at 8:00 o'clock on an important book. The lectures are free and all are invited. Many students from our colleges, High schools, and universities as well as teachers are attending. The lectures are in the fifth season and the interest is constantly growing. For December he will speak on the following books:

December 1st—Katrina by Sally Salminen

December 8th—The Citadel by A. T. Kronin

December 15th—Assignment in Utopia by Eugene Lyons

December 22nd—Home for Christmas by Lloyd C. Douglas

December 29th—Help Yourself to Happiness by Prof. David Seabury.

FUNERALS

November

- 1—Donald Mackenzie. Interment, Oakwoods
- 10—Mr. Washburn. Interment, Graceland
- 10—Willis L. Veley. Interment, Forest Home
- 13—Mrs. Edwin Hunter. Interment, Acacia Park
- 15—Madeline Armistead. Interment, Graceland
- 16—Mrs. Alma Hasselquist. Interment, Rosehill
- 22—Harry A. Hill. Interment, Rosehill

- 27—James Hill. Interment, Rosehill
 29—Mrs. Mathilda A. Bartnick
 30—Mrs. Lind Burritt
 30—Mr. Robert J. Roulston. Interment, Fairmount.

WEDDINGS

November

- 20—Fred C. Klemp and Gale L. Norris
 24—Arthur V. Bruckman and Ruby E. Eliever
 25—Henry Becker and Arline M. Brownell.

THE MEN'S CLUB

The November meeting of the Men's Club was a very interesting and instructive event. Former Chief Justice Thompson of the Illinois Supreme Court was the speaker. Channing Hall was filled with men and young men. The attendance and interest of the men in their club is most encouraging to the officers and members. All men are invited to membership. the Club is co-operating with the church and the Woman's Club in the Annual Bazaar and have arranged a very attractive booth.

The next meeting of the Club will be held on Monday evening, December 27th, in Channing Hall. Details of the meeting being planned will be announced from the pulpit and over the radio. The president of the club, Mr. C. A. Bradley, will be glad to give any information concerning the club at any of the church services. Or you may call the church office.

—W. E.

NEW MEMBERS

The following persons were publicly received in to the church on the first Sunday in November:

Mrs. Wm. L. Anderson, 1201 Lill Avenue

Mr. Frank Anderson, 1201 Lill Avenue

Mr. and Mrs. Clyde Emmert, 320 N. Court St., Dixon, Illinois (From St. Paul's Evangelical Lutheran Church)

Mr. and Mrs. J. A. Going, 4417 N. Wolcott Avenue

Mr. and Mrs. Chester Gut, 347 Tompkins St., Gary, Indiana

Miss Edith Jacobs, 701 N. Michigan Avenue

Mrs. Millie Maager, 1758 Augusta Boulevard.

PASTOR'S RECORD

Preston Bradley kept the following engagements during the month of November:

- 1—Address, Unitarian Church, Shelbyville, Ill.
- 2—Address, Pana, Ill.
- 2—Address, Business and Professional Women's Club, Pana, Ill.
- 3—Book Lecture, Peoples Church
- 4—Address, Lawson YMCA Forum
- 4—Meeting, American Library Assn. Palmer House
- 5—Address, Teacher's Institute Mount Vernon, Ill.
- 5—Address, Mount Vernon, Ill.
- 7—Two Services, Peoples Church
- 8—Meeting, Chicago Public Library Board
- 8—Address, IWLA, State Convention, Gary, Ind.
- 9—Book Lecture, Morgan Park High School
- 10—Book Lecture, Peoples Church
- 11—Address, Hammond Chamber of Commerce, Hammond, Ind.
- 11—Address, Chicago Athletic Club
- 12—Address, Abraham Lincoln Center
- 14—Two Services, Peoples Church
- 15—Address, Lewis Institute
- 15—Address North End Women's Club
- 16—Address, North Park Woman's Club
- 17—Book Lecture, Peoples Church
- 18—Address, Budlong P.-T. A.

- 18—Meeting, Chicago Public Library Board
- 18—Meeting, Chicago Lincoln Group
- 19—Address, YMCA Moline, Ill.
- 21—Two Sermons, P e o p l e s Church
- 22—Address, North Central Unitarian Conference, Evanston
- 22—Address, YMCA Evanston, Ill.
- 23—Address, Muskegon, Mich.
- 23—Address, Forman's Club, Muskegon, Mich.
- 24—Book Lecture, P e o p l e s Church
- 25—Thanksgiving Service, Peoples Church
- 26—Address, IWLCA Convention, Elgin, Ill.
- 28—Two Sermons, P e o p l e s Church
- 29—Address, Dundee, Ill.
- 30—Book Lecture, Morgan Park High School.

CHRISTMAS STILL LIVES

Depressions, earthquakes, floods, wars cannot destroy it;
 The darkness of fear cannot blot out its light;
 Hatred, envy, and jealousy cannot withstand it;
 Greed and selfishness retreat before it.
 Nothing can stop its onward march into the hearts of men..
 Christmas still lives!

Christmas still lives.
 Like a blanket of softly falling snow the spirit of Christmas covers the world!
 Once again our thoughts reach out toward the Star of Higher Things;
 Once again a Babe is King;
 Once again Faith and Love and Service are abroad in the land.

The radiance of Christmas lights up a storm-tossed world with the brilliancy of new hope;
 It brings evidence of the potential goodness and greatness of man;
 It is a sign that the ideals of the

Master will yet transform the earth;
 The trend of humanity's spiral is fundamentally upward....
 Christmas still lives!
 —Wilfred Peterson.

YOUNG PEOPLES CLUB

Dr. Michael E. Lee, (born in China,) spoke to the Y. P. C. on "A Japanese Dream to Conquer the World." Dr. Lee, is a graduate of the University of Manchuria, The University of Peiping, a graduate of the John Marshall Law School, of Chicago, taught at the Chinese Academy of Art. After the address, there were many questions asked and very admirably answered by our speaker.

Dr. Paul A. Teschner, assistant director of the American Medical Association, spoke on "This Credulous World." The talk concerned itself with some of the misbeliefs, fads and superstitions to which peoples are addicted, as well as some mention of the erroneous type of health information obtained from magazines, billboards, radio, etc. After the address the floor was thrown open for discussion and questions.

The Young Peoples Club invites you to attend the December Forum. Because the Church is making a greater effort than ever in an effort to make this Christmas happier and brighter for our less fortunate friends, the Club invites all visitors, friends and members to participate by bringing a pound article of food, such as canned foods, coffee, sugar, etc. Please do not bring perishable foods. This in turn will be turned over to the Woman's Club. Mrs. Fred Pape, president will of course have charge of the distribution of the baskets, etc. We are making a sincere effort to form the basis of food, for the Xmas baskets, and ask your co-operation in this matter.

The Club had a very interesting Hayrack party, Saturday, Octo-

ber 23rd, 1937. There were 33 members in the party. After riding about for some time, we all had refreshments, drove back to the Riding stables, where there was dancing, and a grand log-burning fire-place. A very nice time was had by all. We are planning on a sleigh ride party, in the early part of January; information may be had through the church office, or by a note directed to the club's secretary.

M. Tilles,

Corresponding Secretary.

YOUNG PEOPLES FORUM

November 21st, 1937

Dean Curtis Reese, of Abraham Lincoln Center, subject: "A Modern Philosophy of Life."

December 19th, 1937

Dorothy Bushnell Blumberg, President of the Women's International League for Peace and Freedom. Subject: to be announced.

A Pound Party will be held in connection with the December Forum (any article of food, coffee, canned goods, etc., to be turned over to the Woman's Club for the Xmas Baskets.

January 16th, 1938

Symposium: Subject: Democracy and Race Prejudices. Dr. A. Wayman Ward, pastor of the Bethel African Methodist Episcopal Church.

Dr. Stanley B. Crosland, Jr., of the Rogers Park Congregational Church.

Dean William H. Conley, Dean of Wright Jr., College, a young Catholic Layman.

Rabbi A. L. Lasser, of Congregation B'Nai Zion.

February 20th, 1938

Lafe E. Soderstrom, of the A. F. L. Subject: "Labor's Struggle for Power."

March 20th, 1938

J. Bradley-Griffin, Dramatic-Realist. Subject: to be announced.

April 17th, 1938

Ralph E. McCallister, Director of the Adult Education of Chicago, Subject: "Can We Keep Up With our Children?"

May 15th, 1938

Dr. Preston Bradley, Subject: to be announced.

THE CHANNING CLUB OF THE PEOPLES CHURCH

The Channing Club of the Peoples Church, which has increased its membership since its inception last February, from eleven to twenty-five enthusiastic boys and girls, ranging in age from fourteen to twenty, is pleased to make the following announcement.

Henceforth this club will be sponsored under the able guidance and direction of Mr. C. W. Denicke and Mr. Paul Edward Thurlow.

The Channing Club was organized for social, religious and educational purposes and will hold its regular meetings on the first and third Thursdays of each month in Channing Hall at 7:30 p. m.

Entertainment and refreshments are provided at each session of the club and a grand time is assured to all who attend, whether members or not.

Many interesting social and educational programs are being planned for the approaching winters' activities, and we urge all young people of twenty years and under to join our club. New members will be most cordially welcomed at each regular meeting.

We are hoping to double our membership before the passing of 1937.

Be on the lookout for future announcements of our programs in The Liberalist.

Mathilde Hoffstadt, President.

MEDITATION

"Infinite and eternal Spirit, we are deeply conscious this morning of these words being carried on the wings of the morning to many a heart and many a life in deep discouragement and in deep trouble. It is our desire and great ambition that nothing which will be spoken or done here in the sacred responsibility of this opportunity shall add to their distress or deepen their sorrow. It is our desire, and we believe it has Thy great inspiration and consent, that those who are in difficulty and those who are suffering and those who are disappointed and sad and those who are looking toward this service this morning for some note of inspiration shall be directed and inspired that the difficulties of tomorrow and the anxieties of the week can be borne. And we would ask that the channels for the accomplishment of this objective might be kept pure and unpolluted; that this great opportunity might not be interfered with by any external or material influence.

We ask Thy great love and heart may find its way into the heart of everyone in trouble.

There are so many, so many worried ones, so many anxious ones! Why, they have told us all about it this past week, they have written reams of sorrow and they are listening, and some of them are here, and so might this be a triumphant service, that out of this opportunity the people of every color and who bow at altars at which we do not bow, and who may believe that which we do not believe, but who live in a world in which we live, and because we are all living together in a world might we all co-operate together to make the world a better place to live in for us all.

Out on this winter morning, to the little home isolated far out in the countryside, or to the big home decorated with the offerings of art and beauty and tapestries from all the corners of the earth, wherever the inspirations go, might they be vibrant, dynamic, constructive, creative, so that this morning shall be a new morning for many a heart, many a life.

All this is the burden of our heart the anxiety of our mind, and all of it we leave into Thy care and Thy power which faileth not and never is finally defeated."

"WHY PREACH"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, Nov. 21, 1937

"In one of our very important monthly magazines—The Forum published in the United States, Mr. Bruce Barton has recently written a very interesting article. Mr. Barton called his article: 'Must We Have Sermons?' This article has stirred the interest of the entire Protestant world in particular and has aroused the spirit of affirmation on the part of the entire liturgical world in worship as finding a verification for their historical attitude in regard to preaching. Many Protestant ministers in the past few weeks since the appearance of

this article have used it as a basis of discussion which usually took the form of a serious effort in affirming the necessity for a renaissance of preaching in the church and have been inspired by the article to defend once more the fine and difficult art of successful preaching.

I feel that many of you who are present this morning and many listening probably missed the article entirely. It was in the October number of 'The Forum,' a magazine which every alert mind in the United States ought never to miss, for I know of no maga-

zine which more adequately presents the controversial aspects of all subjects on a very high plane without prejudice, passion or propaganda than 'The Forum' Magazine. If you want to know all the sides of these important questions, read this magazine. Now, the editor, did not ask me to say this, and I have to pay for my copies at the news-stand just as you do, but at the expense of being criticized by someone who might say: 'I wonder how many years' free subscription 'The Forum' magazine is giving Dr. Bradley for that utterance?'—during the past week I have received many letters and a telephone call relative to the statement which I made in my sermon last Sunday that the persecution of the Jew was awakening a unification of the Jews all over the world, and particularly here in the United States, and one Jew told another person, who told it to me, which is the way these things always happen, 'I wonder if Dr. Bradley is expecting to get some money out of some Jews somewhere for saying that?' When people impugn a motive, there is nothing that you can do about it. So I want to disabuse **your minds** immediately about any relationship which I might have with "The Forum." I have read many articles in it which have irritated me, but it stimulates me and I think it is one of the things we need, a little irritation.

Most of you know Mr. Barton. Most of you know him by those rather interesting books 'The Man Nobody Knows,' and 'The Book Nobody Knows' and his other books. They were not especially good books from a literary point of view. Mr. Barton has the faculty of popularizing his work at the expense of great creativeness. He was, in some respects, a Chicago boy, because his father, Dr. Wm. E. Barton, was for many years pastor of that great Congregational Church of Oak Park, and Bruce Barton grew up

in Oak Park and went to school there and spent his early life and young manhood in the environments of Chicago. He is the son of distinguished parents. His father made a real contribution to a knowledge of the life of Abraham Lincoln; he was an authoritative student of Lincoln.

Now Bruce Barton has gone devious ways since he left Chicago. He devoted part of his time to journalism, then wrote these books which became very popular, and then later he organized an advertising agency where one begins something without anything. I have known people who had nothing to start with, not a thing, and yet now are important factors in the dissemination of that more or less necessary knowledge about the things that we think we all need. It is a great art, advertising is, in which only a great artist would be successful.

(Dr. Bradley then read the article: 'Must We Have Sermons' from the October 'Forum'.)

I think that the discriminating mind who has just listened to these words will recognize that they are the most dangerous of all kinds of words because they are only half truths.

The last paragraph of Mr. Barton's indictment of the necessity of religion and the development of that religion in the form of worship has to do entirely with the emotions and the sentiments and not with the mind, I consider to be a point not well taken. I quite agree that every individual can have the inspirational influences released in their lives by a true act of worship, worship is not inconsistent to me, but it does depend upon how you have rationalized the object of your worship. It is important that we get that aspect of our problem of worship straight, for certainly we do not want to be deceived and we do not want to worship

false gods. If this beautiful thing of worship can be rationalized then, of course, it will appeal to trained and superior minds, but if worship is only to be a situation which creates a lethargy and builds a barrier between the discovery of what constitutes truth, then, of course, we worship at our peril. Perhaps one of the reasons which can be quite accurately determined and witnessed and revealed as to the inefficiency of the Church, Roman Catholic, all the Protestant Churches, all the Jewish, to so create an environment for the mind and heart of man to function that they have not prevented by any solitary thing which they have done, the tragic condition of this world today. Everything which is happening to destroy civilization, it has not been prevented by anything the Church, Catholic or Protestant, has accomplished! We have been sending missionaries to China and to Japan, we have been Christianizing Ethiopia, Italy has been the center and home of the greatest religious institutions of the entire world history. We, in America, have dotted every town, village and hamlet with churches of every creed, and yet, with all this, we face a winter of chaos and we have not developed a conscience in the life of our people that will be so authoritative as a voice that those who could make a different world are not about the job of doing it. And I maintain that it is utter fallacy to use religious worship as an opiate of the people, and that one of the most deadly gases there is is the gas created by the lulling influence of incense and quiet, that the church as an institution feeding only the soul of the individual as he worships his way is not enough!

We have had nineteen centuries of that, and look at the mess we are in! We have had it for nineteen centuries and here is a world today exhausting itself, rotting to pieces, because it has not the moral and intellectual

courage to build a great world for us all. And I maintain, and it is my thesis, in contradistinction to Mr. Barton's position of having a church to be lulled to a soothing sense of the **something within**. I am not as much concerned about the **something within** as I am about the **something without**. It is not that I can sit in my beautiful church and have my lovely incense and beautiful candles and bow and get a deified and angelic expression on my face and feel that I have followed the ceremony of my church and I have had a beautiful and quiet morning, and then go back Monday morning and decrease my wage scale and discharge all the old men I can! I do not believe in that kind of religion that will let me be "at ease in Zion" and we have had altogether too much of that kind of religion that permitted the people who sat in the pews to be comfortable! Now I am not seeking for comfort any more in my religion! I cannot do it any longer, I am decidedly uncomfortable, and my religion is not something that soothes me any more, it is something that inspires me! My religion has gone beyond the stage where I can accept personal salvation as the ultimate fact of my religion, and when I hear people say 'I am saved! I am under the blood, my sins have been washed away! I am on my way to glory, hallelujah!' and I hear the rambling and howling of the assiduous mind that clutter sound, and air, and everything else, I cannot help but think and realize how contradictory to a man who believes in sermons and a man who preaches sermons.

The world never had a more superior preacher than in the man of Galilee! Jesus set the example in this matter of worship, and what was his preaching about? His preaching was about the wrong conditions that prevailed in the country among those who were suffering from the autocracy and the hierarchy of the Roman Empire! They killed him

for it, but he ever remained the preacher, and he used the opportunity to stir men's souls! And if there ever was a time when men's souls should be stirred, that time is NOW! It is well to cultivate a feeling of power and strength but my ideal church is to combine the two. To have a beautiful litany, as we try to have it here in the Peoples Church, a moment of prayer while we sit quietly in our seats and think of our own inner problems, mine is not that we must repudiate the sermon but that to worship consists in a fortification of one's inner spiritual consciousness, and then, under the inspiration of the sermon go out into the marts of life and determine to put them into operation.

It seems to me that the era of great sermonizing must come back if the Church is to be saved. I believe that nothing would restore that lost power and the rapidly decaying leadership of modern religion like the restoration of great preaching. And where is the great preaching today? You can almost name them on two hands in the United States of America. The whole nation that listens on a Sunday to the tremulous, dynamic, vibrant words of a prophet interested in making a better world you can count almost on your two hands. When I first came to Chicago as a student, many years ago, I would open up a Chicago newspaper on a Sunday morning and it would be necessary for me to debate with myself which one of the half dozen different men I would go and hear. Men, because I needed their sermons.' Men, because I wanted the heroic thought! Men, because I wanted a challenge! No sermon is a great sermon that does not have a challenge in it! I did not seek the one that would lull me into almost an unconsciousness; I did not seek the minister who spent his time with pretty little phrases about that which was dead and gone and past, I

was youth, I was young, living in a world dreaming of my future, thinking of the tomorrow of my life, and when I had climbed, climbed, climbed up those long, long stairs of the old Auditorium to find a seat there in a packed balcony to that great inspiration of the early years of my life, who stood like a Greek God in his pulpit, six feet tall, hair as black as coal, and when the great Dr. Frank Gunsaulus would carry me on the heights of the morning as he preached and I as a youth and young man came out of that service to have a different week because, not that I had spent any time with the **great within**, not that I was calmed, but I was **lifted**, and I went back to my student's desk and back to my little print shop where I worked as a printers boy, back to the week, **lifted**. And great preaching is lifting and I maintain that we need that today as we have never needed it before.

Men and women need that inspiration! They need that encouragement! Why, we have to find somebody, somebody somewhere that to stand and linger in their presence will send us back to our tasks with a sharpened conscience and with a great desire to do better with life. And when I think of the pausivity of our modern preaching today. When they tell me, as they sometimes do—(and they are all coming around to my way and I cannot tell you what a great source of satisfaction that is, I am actually being invited to speak to theological seminaries now, and I have been invited this week twice,) I am being asked and I am being visited and our Church is being visited by theological students. At every service there are groups of them. There are many in this service and last Sunday night we had a large group from a Roman Catholic Seminary who are studying to be young priests, they were here, and they are constantly coming to me now and saying: 'Doctor Bradley, I think you are

right. You know the style of preaching has changed in the last ten years.' I have clung to my way while the ideal radio speaker and radio voice is the individual who picks up his manuscript and stands like this and says: 'Good evening, ladies and gentlemen' and that's why you get so much ineffective speaking on the radio.

Well, I have never changed my technique, I thought it was too late to teach an old dog new tricks, so I have gone right on preaching and I have tried to preach as though I believed something. I have not been apologetic. The style of preaching has changed, it became in oratory what was called the 'conversational' style and the preacher was supposed to stand at his desk and not raise his voice, nor his eyes, make no gestures but in a well modulated tone say: 'My dear brethren, and then talk about the Sea of Galilee so that you would be nice and calm and nothing would ever happen to you, and that kind of preaching allowed this world and nation to sink almost to its lowest depths. There is challenge everywhere and now the style is changing, and where theological professors in Chicago used to advise their students not to come and hear me preach because I violated all the rules of successful sermonizing and very likely I would begin with my fourthly instead of my firstly.

In other words, that great Prince of American Preachers, and when shall we ever look upon his like again—Henry Ward Beecher, the Shakespeare of the English pulpit, who once said that preaching is truth seen through a personality, and there has never been a better definition. I am thinking of those days in the development and the history of America, and of Protestantism in particular, when it was a preacher, Henry Ward Beecher, that turned the tide of British thought in the Civil War, a preacher. I am thinking of the man who wrote those words over

this platform of the Peoples Church, William Ellery Channing the preacher, who was the first man to use the phrase 'Government of the people, by the people and for the people.' He used it before Lincoln, the man that Abraham Lincoln read, and William Ellery Channing's great sermon against slavery was one of the best worn pamphlets in Abraham Lincoln's library, a preacher. I could leap down through the ages and the history of the United States to these great personalities, but I need only suggest only suggest, that in every economic, industrial, dangerous hour of the life of civilization, its culture, its education, its life, some great preacher has been the sounding board against which the impact of a people's dream have been felt, and when we restore that again, our churches will once more be filled and we shall cease to become highly centralized, mechanistic things and will become centers of inspiration and power again!

O, for the days when we had a David Swing with his superior culture, and Dr. Gunsaulus and Jenkins Lloyd Jones, and a rabbi Emil J. Hersch, and Dwight Hillis, and Lorimer and a Robert McIntyre, and Hiram W. Thomas. I am willing to grant that the radio, the automobile, the moving pictures have created a competition that few preachers can meet in this age, but I also know that the pendulum is swinging back and the movies and the radio and the automobile will no longer satisfy the restless, tired, hungry human heart and then you will find your way back to your preacher. You will not need him only at the funeral, only at the sick-bed, only at the open grave, you will need him in his pulpit and you will find that you cannot live the week through without the courageous, vibrant voice of your preachers. Must we have sermons? Yes, Bruce Barton, but let us see to it that they are sermons."

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